8.13
24
[redacted]
m.s.p
346
378.13
H 24

UNIVERSITY AND SCHOOL EXTENSION.

W. T. HARRIS, WASHINGTON, D. C.

(An address delivered before the National Educational Association, at St. Paul, Minn., July, 1890.)

Our elementary school system teaches children how to read; but it has not yet taught sufficiently well what to read. In view of this fact there have been for some time tentative efforts in the direction of an extension of the benefits of the school by conducting courses of reading at home, so that the impulse gained at school may not be lost, but continue throughout life. The pupil once taught how to read, shall continue his education through well-selected books and become learned and cultured. Inasmuch as every step gained is a new instrument with which to gain more, the capacity for acquirement of mental power will increase with age, and there is no limit to the progress in knowledge and power of thought that may be attained.

Some years ago the great universities of England commenced a movement known as "University Extension," with the express purpose of connecting those famous seats of learning more directly with the people. Lectures and courses of study have been laid out, and in numerous towns there are groups of students pursuing lines of reading and investigation under the direction of professors and fellows in the universities.

The practical advantage of this is the hold which it gives those great institutions upon the thoughts and opinions of all classes of people. It is a conservative influence in an entirely good sense of that word. The institutions where the broadest and soundest views of the world are elaborated, can by the aid of this university-extension scheme mould the thoughts and opinions of the people. But they are to mould not by mere dogmatic teaching of cut-and-dried doctrines. They will arouse and challenge investigation of grounds and reasons. They will teach the people how to think for themselves, and that too on sufficient premises.

Here in this country, we need university extension for all the reasons that exist in England, and for this additional reason: we wish to draw an increasing number of youth to complete their school courses in our colleges and universities. The extension movement will bring college professors into direct relations with large numbers of earnest and aspiring youth, and the result will be the happy one of inducing an increase of attendance on institutions of higher education, besides giving them far greater influence on the thinking and acting of the masses of the people who do not go beyond an elementary school course.

The extension movement for universities in this country has recently been started on a substantial basis. Mr. Seth T. Stewart, of Brooklyn, aided by Superintendent Calkins, of New York City, has been the chief worker in the

cause. It has added school to university extension, and proposes to continue all grades of instruction in letters and science to those who leave school at any grade of progress. But I must pause here to mention a prior occupation of this field of work.

We all know and highly value the great undertaking of Dr. Vincent, emanating from Chautauqua. In itself it is a Sunday-school movement that has broadened into a school- and university-extension movement in all directions and in vast proportions. One hundred thousand people or more are pursuing well-planned courses of reading under the direction of the Chautauqua faculty. If I mistake not, this enterprise of Dr. Vincent was initiated before the English movement of which mention has been made, but it started from a different quarter, the church instead of the university, though it has, by a process of healthy growth, arrived at the very work which the university extension contemplates.

I mention this Chautauquan institution in order to do it justice in this connection. No one should speak of school extension in this country without first paying his tribute of respect to the labors of Dr. Vincent.

Mr. Stewart has succeeded in organizing his idea under the name of "University and School-Extension Movement"; with President Timothy Dwight, of Yale University, as President of the Faculty, and Presidents Seth Low, of Columbia, and Francis L. Patton, of Princeton, acting with him on the executive committee.

In order to anticipate and answer questions which will arise in the minds of those hitherto unacquainted with the undertaking, I shall read the following extracts from the circular announcing the program for 1889–90:

"The design of the university and school extension" is, in the words of the circular announcing its purposes, "to supplement and to strengthen the university and the school system, to increase the culture and to promote the interests of teachers as members of a profession; and, in general, to advance the knowledge of letters and of the arts and sciences.

"The work is not, however, restricted to teachers; it is open to all persons of the required age. No one can expect, through the university and school extension, to secure a university education; but university graduates and others, ladies and gentlemen, will thus have an opportunity of continuing or of taking up each year some one or two studies under university guidance and recognition.

"The courses in university extension will be parallel to those of the universities, and, within the necessary limitations, of the high grade maintained in the best universities. The work in school extension, which will be slower in development, will be in the subjects taught in schools. It will also include the methods and the principles involved in teaching the respective subjects."

METHODS.

"The features of the work are home study, class-work, lectures, instruction by correspondence, lectures by correspondence, the library, public examinations, prizes, and certificates — various marks of honor for work of high grade, but no degrees."

"Each registered member is entitled to one of the following syllabi, and may procure the others from the general secretary." [There are twenty-five of these syllabi,

laying out courses of study, preliminary and advanced, in literature, history, psychology, political science, French, German, mathematics, astronomy, physical geography, geology, physics, chemistry, and philosophy of education. These are prepared by professors of Harvard, Yale, Columbia, Princeton, and by Superintendent Calkins.]

CLASSES.

"Any person may form a society or a class to study any one of the prescribed courses. A class should consist of from three to twelve students. The best talent available should be secured to lead or to assist in the work. The general secretary will assist in forming classes in New York, in Brooklyn, and in other places. A class can pay its registration fee and class instruction by charging its members a small fee.

"The class meetings may not only be made the occasion for pleasant social and intellectual intercourse, but the exercise may be varied by readings, essays, and discussions. It is suggested, that small circulating libraries for the use of a class may be formed by the gift or loan of one or more books by each member of the class.

"A student who has no associates with whom to form a class should pursue his studies with the assistance of the correspondence courses. Registered members will, however, be advised as to the formation of classes."

CORRESPONDENCE.

"Registered members desiring to join correspondence classes should communicate with the general secretary. These classes will be formed only when a sufficient number of students express a desire for them. The correspondence will be under the personal direction of a university professor. Most of the professors in the university extension have consented to teach the correspondence classes, in their respective studies.

"Correspondence classes are suggested for each of the following topics: Greek, Latin, French, German (the language and literature of these languages for a four or five years' course), English literature, psychology, political science, American and European history, physical geography, geology, chemistry, physics, astronomy, algebra (a two years' course), geometry, trignometry, physical training, the philosophy and history of education."

LECTURES.

"The class and the lecture systems, as the work is developed, will be thoroughly well organized. During the year 1889–90 there may be a few lectures in New York or Brooklyn. It is expected that members of the university and school extension will have the opportunity of attending, each year, short courses of lectures by university professors."

LIBRARY.

"In most of the syllabi the professors have outlined their subjects by topics; and after each topic they have referred in many cases, by chapter and page, to the best reading on the respective topics. The student has the benefit of readings selected in each subject by an acknowledged expert."

FEES.

"The registration, or membership fee for the present year is one dollar for one student or a small class, and five dollars for a large class or a society.

"Ladies 18 years of age or older and gentlemen of 20 years or older, and also classes and societies, may become registered members.

"The fee for instruction by correspondence will be ten dollars for each study, but no correspondence class will be formed nor will the money be received until a sufficient number have expressed a desire to join the respective classes.

P 13850

"All the lines of work, including the examinations, are entirely optional with members; nor will any charge be made for any part of the work unless that part is chosen by the member.

"The class registration fee of five dollars entitles a class to twelve syllabi. Additional syllabi may be had by members at twenty-five cents each, or six for a dollar.

"Send registration fee, with address, to the undersigned.

SETH T. STEWART,
General Secretary, Box 192, Brooklyn, New York."

I have brought forward the following reflections, containing the discussion of this subject, in order to explain the great influence and significance which higher education has in the life of the individual, and in society as a whole:

The graduate of a college or university is accustomed to celebrate two events of his life. He keeps a yearly feast in memory of his birth—the first great event of his life was his advent on this planet; the second was his education at the college. He ever holds in honor and reverence the mother who gave him birth and subsequent nurture; he likewise holds in honor his spiritual mother—his Alma Mater, and celebrates on all fitting occasions his spiritual new birth or palingenesia.

As natural beings, as animals, we live but do not know our living. Only as educated beings do we live a conscious life in the high sense of the word. Only by education do we go out beyond ourselves as mere individuals and enter into our heritage of the life of the race.

The uneducated consciousness of the mere animal does not enable him to take up the experience of his fellow-animals and appropriate its lessons in the form of moral and scientific ideas. Only to a small extent does he avail himself of the lives of others. Only the species lives on while the individual metamorphosis of life and death takes place. But the animal capable of education can go beyond his individual experience and avail himself of the lives of all. For the educated there is vicarious experience. He may live over in himself the lives of all others as well as his own life. In fact, each lives for all and all live for each on the plane of educated being. On this plane the individual may be said to ascend into the species, and we can no longer say of him what we say of the mere animal—the species lives and the individual dies. For individual immortality belongs to the being that can think ideas. Because ideas embody the life experience of the race and make possible this vicarious life of each in all. The religious mystery of vicarious atonement, is, we may see, adumbrated in this the deepest fact of our spiritual existence. The mistakes and errors of each and every man, as well as his achievements and successes, all go into the common fund of experience of the race, and are converted into ideas that govern our lives through education. The human race lives and dies for the individual man. All the observation of the facts of the universe, all thinking into the causes of those facts by this process, is rendered available for each man. He may reënforce his feeble individual might by the aggregate feeling and seeing and thinking of all men now living and of all that have lived.

No wonder that the college graduate loves to celebrate the great event of his life, his spiritual new birth. Not to say that all education is obtained at college, for civilization itself is one vast process of education, going on for each individual that participates in it from the cradle to the grave. But the college-educated man remembers his narrow intellectual horizon and the closeness of his mental atmosphere in the days before his academic course of study; and he remembers well the growth and transformation that began there through the benign influences of that "cherishing mother." He there saw great men — men of lofty character, of deep learning, and of world-wide reputation. He came into contact with them in the lecture-room and at the religious services in the chapel, and to some extent in social life. He had entered a sort of community, and now lived in a brotherhood of students like himself, forming a great family all animated by one purpose: that of mental or spiritual growth. The student learns not merely from books and professors, but from his fellow-students, learning to know himself by seeing his image reflected, magnified and enlarged, as it were, in the spectacle of an entire class or the entire college. Each student measures his actual realization by the side of the ideal held up by his fellows, and he does much to rid himself of his eccentricities and provincialisms, his low motives, his philistinism, by the help of his college-mates, gaining more, perhaps, through their friendly jibes and sarcasm than through their advice and counsel.

While he is shaping his conduct of life in harmony with the student ideals, he is at the same time undergoing a mighty change in his aspirations. Above his class he sees advanced classes performing with ease daily tasks in the study of language, mathematics and science, that seem to his undisciplined powers little short of miracles. The freshman looks up to the seniors as intellectual giants. One year of college growth causes a vast abyss of achievement and power to yawn between the present and the former stadium of growth.

Perhaps the greatest lesson that we learn in college education is this knowledge of our possibilities. If one year's growth through the study of certain subjects, under the direction of tutors and professors, can so lift us above ourselves, we infer that we are in a great measure the masters of our fortune. Learning, or the industry that acquires it, is a sort of talisman which may lift us out of our "low-vaulted past," and place us on heights of directive power. There is a promise and potency in the study of these branches which are learned in the college, a promise and potency to enlighten us and produce in us a sort of metamorphosis out of ourselves — out of ourselves as puny individuals, into our great self as the race.

This is what the second great event of our lives, namely, our new birth from our Alma Mater, meant to us, and still means. Our first birth gave us life, feeling, and locomotion — gave us individuality; and all of these are good things.

Our second birth gave us community with all fellow-men through thought; it secured for us our heritage in the wisdom of the race. It gave us person-

ality in the place of mere individuality, using the word "personality" in a technical sense to signify a higher potency than individuality—in short, an individuality that combines with other individualities, namely its fellow-men, and reënforces its single might by the might of all.

This glance at the high place held by college or university education piques us to inquire next into the make-up of the course of study. What is the peculiarity of this course, and in how far does it contribute to the power of the student? We need not further discuss the advantages of association with a large body of fellow-students, all inspired with the one high purpose of overcoming the difficulties of comprehending human learning by means of industry. For even the poorest and unworthiest of students, the veriest shirk, is industrious, and cannot advance with his class unless he works much. Nor is it necessary to dwell upon the educative value of the spectacle of high character and deep learning that the student beholds in the college faculty, or of the spectacle of increased power gained by classes after one, two, or three years of college residence. These elements of education are obvious enough. But our interest concentrates on the function of the course of study in producing the mental emancipation of youth. What is a liberal course of study? This question is a very important one for those who advocate university extension. For the youth in his home far distant from the university may be aroused to industry on the lines of intellectual mastery. He may not gain the stimulus of direct personal contact and the self-knowledge that comes of seeing the growth of one's equals, but he may still gain what is not the least of the three educative results of the university—he may master the course of study which gives him the most insight into the world of nature and the world of human civilization.

The university-extension scheme may lay out courses of study, and hold severe examination tests that will be sufficient to stimulate the aspiration and guide the labors of vast multitudes of youths and adults who have been debarred from the privilege of college residence.

At the very beginning of our inquiry we see that it will not do to suppose that the what one studies is indifferent, and that the mere fact of continued and persevering study on any lines haphazard, is all-sufficient to make a university education. For no amount of study on the phase of primary education, or even of secondary education, will ever give one a university education.

Higher instruction differs from lower instruction chiefly in this: lower instruction concerns to a greater extent the mere inventory of things and events, and has less to do with inquiring into the unity of those things and events. Higher instruction deals more with the relation of things and events. It investigates the dependence of one phase upon another, and it deals especially with the practical relation of all species of knowledge to *man* as individual and as social whole. This latter kind of instruction, it is evident, is ethical; and we may say, therefore, that it is a characteristic of higher education that it should be ethical, and build up in the mind of the student a habit

of thinking on the human relations of all departments of inquiry. In the lower instruction the ethical is taught by precept and practice. In higher education the mind of the student is directed towards the ethical unity that pervades the worlds of man and nature as their regulative principle. The youth is emancipated from mere blind authority of custom and made free by insight into the immanent necessity of ethical principles. Hence it is evident that philosophical investigation must constitute a leading feature of the method of higher instruction.

Not a mere inventory, not a collection or heap of mere information is demanded of the university students; not even the systematization of the facts and events inventoried, the mere classification and arrangement such as is done by secondary instruction, will suffice for the university. It demands profound reflection; it insists that the pupil shall see each branch in the light of the whole. It directs him to the unity underlying and making possible the classifications and systems as well as the inventory of the details themselves. It seeks as its highest aim in its instruction to give insight to the mind of the student.

Let us look at the idea of insight for a moment, and try to see for ourselves why the curriculum or course of study laid out by the university for its own work and for the preparatory work in the secondary school has taken the present form.

The general principle which determines the character of insight-giving studies is this: They must be of such a kind that they lead the individual out of his immediate surroundings, and assimilate him with the atmosphere and surroundings of an early historical age of the people to which he belongs. Each stage of culture is a product of two factors: the activity of present social forces, and that of the previous stage of culture. Every stage of culture goes down into succeeding ones in human history as a silent factor, still exercising a determining influence upon them, but in an ever-weakening degree. The education of the child first proceeds to take him out of himself and bathe him in the rare atmosphere of the childhood of his race. Even the nursery tales that greet his dawning consciousness, and later the fairy stories and mythological fiction that delight his youth, are simply the transfigured history of the deeds of his race. With the education of the school begins a serious assimilation of the classics of his people, wherein he becomes by degrees conscious of the elements of his complex being. He finds one after another the threads that compose his civilization — threads that weave the tissue of his own nature as a product of civilization. The Chinese child reads Confucius and Mencius and sees the universal type and model on which the Chinese every-day world is formed. The Hindoo child listens to the stories of the Hitopadesa, and learns the Vedas and Puranas, and becomes conscious of the ideal principles of his caste-system. The Turk reads his Koran and learns to recognize the ordinances which direct and control his relations to his fellow-men and to himself.

Pursuing a similar course, and necessarily limited in its choice of the subject-matter of elementary education, our own school takes the pupils to Greece and Rome through the two dead languages, Latin and Greek; for the evolution of the civilization in which we live and move and have our being, issued through Greece and Rome on its way to us. Each one of our institutions traces its genesis in the necessities that arose in the histories of those people. The organism of the state, the invention of the forms in which man may live in a civil community and enjoy municipal and personal rights — these trace their descent in a direct line from Rome, and were indigenous to the people that spoke Latin. In our civil and political forms we live Roman life to-day. Even the vocabulary of the portion of our language that expresses these phases of our civilization, is of Latin derivation. To ferret out and make clear to ourselves this part of our being is to assimilate the Roman civilization. As the pupil penetrates the atmosphere of Rome, gradually becoming familiar from day to day with the modes of expression — the thinking and feeling of the Romans — he unconsciously ascends to one of his own fountains, and acquires a certain faculty of clear thinking and seeing in regard to his political and social existence. He acquires the power of insight into his surrounding conditions. Similarly with other phases, our scientific and æsthetic forms come from beyond Rome; they speak the language of their Greek home to this very day, just as much as Jurisprudence and Legislation pronounce their edicts in Roman words. Religion points to Rome as the radiating center of Christendom.

This insight of which we speak cannot be obtained except through study, exactly equivalent to the Latin and Greek studies which are required in our higher schools.

To assimilate the antecedent stage of our civilized existence, we must come into immediate contact with it — such contact as we find by learning the language of the ancient people who founded it. Language is the clothing of the inmost spiritual self of a people, and we must don the garb in which they thought and spoke, in order to fully realize in ourselves these embryonic stages of our civilization. What we have lived through we know adequately; and when we have lived over Roman life in our dispositions and feelings, and then realized the forms of its imagination as it embodied them in its art and poetry, and finally have seized it in the abstract conceptions of the intellect, and grasped its highest syntheses in the ideas of reason — then we know it, and we know ourselves in so far as we embody it in our institutions.

The present spirit and methods of scientific investigation bear me witness that to know an individual we must study it in its history. It is a part of a process; we need to find its presuppositions in order to make it intelligible. Only in the perspective of its history can we see it so as to comprehend it as a whole.

If a man is not educated up to a consciousness of what he presupposes; if he does not learn the wide-reaching relations that go out from him on all sides,

linking him to the system of nature and to the vast complex of human history and society, he does not know himself, and is in so far a mere animal. Such existence as we live unconsciously, is to us a fate, and not an element of freedom.

When the scholar learns his presuppositions, and sees the evolution afar off of the elements that have come down to him and entered his being — elements that form his life and make the conditions which surround him and furnish the instrumentalities which he must wield, then he begins to know how much his being involves; and in the consciousness of this, he begins to be somebody in real earnest. He begins to find himself. His empty consciousness fills with substance. He recognizes his personal wealth in the possession of the world and the patrimony of the race.

Now this essential function of education to culture man into consciousness of his spiritual patrimony, to give him an insight into the civilization whose vital air he breathes, is attempted in our higher schools and colleges. There are many other threads to this education — notably those of mathematics and natural science. But the pith and core of a culture that emancipates us is classic study.

Measuring our fellow-men by power of intellect, we rank those the highest who can withdraw themselves out of their finitude and littleness, out of their feelings and prejudices, up into the region of the pure intellect, the region of unbiased judgment, so as to survey a subject in all its bearings. The thinker must be able to penetrate purely into the atmosphere of a subject until he feels it throughout, and his vision and sentiments are no longer merely his own personal impressions, but he feels and thinks his subject in its entire compass, and comprehends it.

This power of self-alienation hinges on the power to withdraw out of one's own immediateness into his generic existence — to withdraw to a standpoint whence he can see all his presuppositions, the complex of his surroundings, and take them into account. This power is attained through classical culture. The measure of this power of self-alienation is the measure of the mental power of man. We all call the man who cannot withdraw from the narrow circle of his every-day feelings and ideas a weak man, and say that he possesses no insight.

Our colleges and universities, in order to make this self-alienation more complete, have generally preserved a semi-monastic character in their organization. Their pupils are, for the most part, isolated from their families, and live in an artificial society of their own. The student life (wherein the family and civil society that have in modern times unfolded into independent and complex systems, are united into a sort of monastic institution through a dormitory system, and the organization of classes and and secret societies and the like) is a sort of embryonic civilization, and creates an atmosphere that reminds the historical student of the prevailing state of society in early ages.

In the university-extension scheme it is evident that we cannot have these

accessories of self-estrangement; the Greek-letter societies, the caps and gowns, the semi-monastic life of the college dormitory; but what is more essential, we can have the training in the classic languages — a sufficient amount of such training to give each person an insight into his spiritual embryology.

It must be admitted that the function of the university in our day is not precisely the same as that of its infancy. The art of printing has produced the change. The advent of the daily newspaper is perhaps the most significant circumstance of the present century. Its influence is as potent to change our educational systems, as the discovery of printing itself was in the fifteenth century.

Before the invention of printing, information could not be circulated except orally, and except in a very limited degree. A very wealthy man could afford to buy only a dozen books; the man in moderate circumstances and the poor man could not own any unless he made them himself. At the university one could hear the most valuable books read by the bachelors of arts — slowly and distinctly, so that each student could write for himself a copy of what he wished to preserve. Collecting in groups, the enthusiastic learners could discuss the contents and meaning of the writings, and these discussions did most for the quickening of the intellects of the students at the old universities. Their minds being prepared by these dialectic exercises, they would come to the lectures of the masters with keen appetites for their expositions and explanations. Such intellectual feasts as were spread at the universities — no wonder that they attracted immense crowds of eager, awakened men. The lectures on Law at Bologna, drew 20,000 students to that university. Thirty thousand flocked to Paris five hundred years ago — by 7,000 a greater number than attended the twenty-six academies of the university system of all France in 1881. Oxford University attracted as many people in the time of Roger Bacon, as the twenty-five largest German universities together assemble to-day.

But we must remember that there were no test examinations in those days. Probably the greater part of those called masters could not pass the examination for matriculation, were they to present themselves now at Harvard or Yale, Johns Hopkins or Columbia. However this may be, it is certain that there were some very great scholars in the subjects which they professed to study. Their learning was limited to essential works of genius, and many of them knew thoroughly the entire works of Aristotle and Plato.

After the invention of printing the attendance on universities diminished. Oxford had 15,000 about the year 1400; 5,000 in 1500, and only 2,600 in 1880.

The university revived learning; the printed book makes learning accessible to the many, and finally, when it gets translated out of Latin into the language of each people, the book makes the wisdom of the race accessible to all. While knowledge was preserved only in manuscripts, and distributed orally at the university, it was necessary that there should be a common speech at

the university — a learned language that all could understand, whatever his native dialect, and in which every scholar should write his discoveries.

The Latin language contained all the wit and wisdom extant at that time. But while it proved a great advantage to the scholar, it prevented the common people who knew no Latin from reading the books which had begun to abound in the community. The translation made of the Bible opened up the greatest world treasury to all who could read their native tongue, and led the way to further books in the mother-tongue of each of the northern nations of Europe.

The invention of the art of printing changed the function of the higher schools of Europe; it did not destroy them, or render them superfluous. Examinations came into vogue, and classification and grading were perfected. The course of study became more and more disciplinary, and mere information studies were allowed subordinate places.

It is supposed that the study of the classics, Latin and Greek, is retained in our system of higher education because of a blind conservatism which continues the good old way, after all reasons for its existence have vanished. I think that this is a serious mistake.

It is true that the necessity of a common language as the medium of instruction justified the use of Latin at the university of the middle ages. Now, however, it is to be justified on the ground of embryology, as I have already indicated. We study Latin, not because it is the most perfect, or the most flexible, or the most anything — but because it is the expression of that phase of civilization that enters our own as the most important determining factor, giving us the forms of our institutions and our laws, our methods of science and our literary forms. That Greek is the primitive expression of that nation which gave us the forms of art and science, is a sufficient reason why we are required to study it for a time, in order to understand that strand in our civilization.

The university (and in this paper I have used the word university as synonymous with college, notwithstanding their original difference of meaning, for I notice that the program of the university-extension movement does not include theology, medicine, and jurisprudence in its curriculum, but limits itself thus far to the academic or college course in the arts) — the university, I say, in our time, has most need of extension. In the age of the newspaper and the universal common school, people all receive primary education, and very many go on, in adult years, to acquire secondary education; very few, however, of the merely "self-educated" now get what may be called a higher education. There is a lack of philosophic insight — of that insight which sees the true moving principle of things. Consequently we have as the highest product of the self-educated multitude mere iconoclasm — mere negative activity, and but little constructive effort. The university extension will, when it is fairly inaugurated, give better occupation to this negative phase of culture, by directing it to the study of the origin of institutions, and to the more humanizing work of interpreting literature, art, and history.

With the multiplication of public high schools, there has come about in this country a tendency to neglect the college or university. Secondary instruction seems to many of our leaders in education to be more practical than higher education. But, if my opinion is well founded, this claim for secondary instruction must be held to be an error. The most practical of all instruction is that which finds the unity of all branches of knowledge, and teaches their human application. Ethics is certainly the most practical of all branches of human learning.

All friends of a sounder education will therefore bid God-speed to this movement for university extension, and all will hope that through it the university standards of thinking and investigating will become known as ideals, and that once well established it will have the effect of increasing the percentage of youth who complete their education in the university itself.

3 0112 098215368